

**THE TRANSLATION TECHNIQUE AND QUALITY OF
IDHOFAH FOUND IN THE NOBEL QURAN
BY AL-AL-HILALI AND KHAN**



**Submitted as a Partial Fulfillment of the Requirements for Getting Master
Degree of English Education in English**

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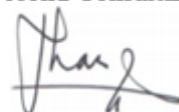
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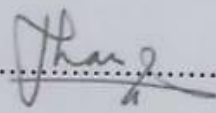
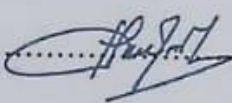
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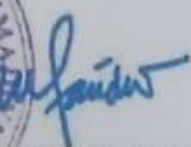

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**THE TRANSLATION TECHNIQUE AND ACCURACY OF NOUN
PHRASE FOUND IN THE NOBEL QURAN BY MUHAMMAD TAQI-UD-
DIN AL - HILALI AND MUHAMMAD MUHSIN KHAN**

Abstrak

Tujuan dari penelitian ini adalah: untuk mengetahui jenis-jenis teknik penerjemahan idhofah (frase nomina) yang terdapat dalam Nobel Quran karya Hilali dan Khan, dan untuk mendeskripsikan ketepatan terjemahan frase nomina (idhofah) yang terdapat dalam Nobel Quran. Penelitian ini menggunakan penelitian kualitatif. Sumber data adalah terjemahan frase nomina Nobel Quran, karya Hilali dan Khan. Teknik pengumpulan data menggunakan dokumentasi. Penelitian ini menemukan bahwa penerjemah umumnya menerapkan dua teknik penerjemahan dalam menerjemahkan 89 data yang ditemukan. Jenis pertama adalah teknik penerjemahan tunggal dan yang kedua adalah teknik penerjemahan kuplet. Ditemukan 67 data yang diterjemahkan secara penerjemahan tunggal yang terdiri dari 10 teknik yaitu: amplifikasi (33%), calque (18%), kesepadanan lazim (15%), generalisasi (10%), terjemahan literal (6%), kompensasi (4%), deskripsi (4%), transposisi (4%), partikularisasi (4%), reduksi (2%). Jenis kedua adalah teknik penerjemahan kuplet dalam menerjemahkan frase nomina. Ada 21 data yang terdiri dari peminjaman + amplifikasi (47%), transposisi + amplifikasi (23%), transposisi + peminjaman (10%), adaptasi + amplifikasi (10%), kompensasi + kesepadanan lazim (5%), partikularisasi (5%). Peneliti juga menemukan bahwa dari 89 data: (98%) diterjemahkan identik akurat dan (2%) diterjemahkan identik kurang akurat.

Kata kunci: teknik penerjemahan, keakuratan, keterimaan, kebacaan

Abstract

The objectives of this research are: to identify the kinds of translation techniques of noun phrase (idhofah) translation found in the Nobel Quran by Hilali and Khan, and to describe the accuracy of noun phrase translation found in the Nobel Quran. This research applies a qualitative research. The data source is the Nobel Quran and its translation which translated by Hilali and Khan. Technique for collecting data was documentation. There are 89 data, which analyzed descriptive qualitative. The study found that the translators generally applied two-translation technique: single and couplet translation technique. In the single translation technique, the researcher found 67 data, which translated in ten techniques of translation. They are amplification (33%), calque (18%), established equivalent (15%), generalization (10%), literal translation (6%), compensation (4%), description (4%), transposition (4%), particularization (4%), reduction (2%). The second type was couplet translation technique in translating the noun phrase. The researcher found 21 data for this technique. They consisted of borrowing + amplification (47%), transposition + amplification (23%), transposition + borrowing (10%), adaptation + amplification (10%), compensation + established

equivalent (5%), particularization (5%). In addition, the study also found that from 89 data: 98% were identically accurate and 2% were identically less accurate.

Keywords: translation technique, accuracy, Nobel Quran, noun phrase

1. INTRODUCTION

Based on the research conducted by Lipka and Hacket (2017) in *Why Muslims are the world's fastest-growing religious group*, it was revealed that the growth of the Moslem community in western countries increased sharply. In this research revealed that the main reason for Islam growth ultimately involved simple demographics. Muslims have more children than members of the seven other major religious groups based on the study.

This phenomenon above if not properly anticipated, it will alienate the new generation of Muslims from the Qur'an. This happens because their environment which incidentally is not Arabic, but English. Various efforts must be made so that they can still understand the Qur'an even though Arabic is no longer their mother tongue. One of the steps is translating the Holy Qur'an. This step hopefully will help the new generation of Moslem to learn and understand the Qur'an as their way of life.

Translating the Holy Quran from Arabic to English must run well to guarantee that the message is accurately delivered. This needs to be done, considering the two languages have different characteristics. There are many linguistic elements that must be considered in translating process including the micro units of a language like noun phrase. Many noun phrases can be found in the .holy Quran. In the holy Quran, or in the term of Arabic language, noun phrase is named as *Idhofah*. Many *idhofah* frequently appear in the holy Qur'an, one of them is found in *suroh An-Naba* verse 17 which says وَالسَّمَاءِ ذَاتِ الْبُرُوجِ, in this verse the *idhofah* is the phrase ذَاتِ الْبُرُوجِ. Hilali and Khan (1984) translated that phrase into *holding the big stars*. There are several phenomena found in the process of translating this verse fragment, especially when viewing from the techniques used and the accuracy of translation.

In the term of translation techniques, the translators identically change the literal meaning of the word ذَات. The word ذَات which literally means *owner* was translated into *holding*. Surely, this technique is not to change the message in the Quran, but rather to look for the closer meaning by particularizing the word ذَات into *holding*. According to Molina and Albir (2012) this technique is called particularization. In further, word النُّجُوم was translated into *the big stars*. It was found that the word which originally has one form (noun) النُّجُوم can change into phrase form *the big stars*. The translators preferred to translate the word by describing the word النُّجُوم into *the big stars* rather than translate it into the literal meaning. This technique used is not to remove the original meaning, but to make the target language easier to understand and appropriate with the context of the verse. According to Molina and Albir (2012) this technique refers to the description technique which means that the translators look replacing a term or expression with a description of its form or/and function. Based on Molina and Albir (2012) there are some classifications of translation techniques as following below:

- 1) Adaptation, this technique allows the translator to remove the cultural element of the source language into target language.
- 2) Amplification, this technique allow the translator to introduce the implicate information in source language by paraphrasing or giving additional information in the target language.
- 3) Borrowings, to take a word or expression straight from another language
- 4) Calque, Literal translation of a foreign word or phrase; it can be lexical or structural.
- 5) Compensation, to introduce a SL element of information or stylistic effect in another place in the TL because it cannot be reflected in the same place as in the SL.
- 6) Description, replacing a term or expression with a description of its form or/and function.

- 7) Discursive creation, to establish a temporary equivalence that is totally unpredictable out of context.
- 8) Established equivalent, using a term or expression recognized (by dictionaries or language in use) as an equivalent in the TL
- 9) Generalization, translation technique when the translator uses a more general term.
- 10) Linguistic amplification, to add linguistic elements. This is often used in consecutive interpreting and dubbing
- 11) Linguistic Compression, to synthesize linguistic elements in the TL. This is often used in simultaneous interpreting and in sub-titling.
- 12) Literal translation, a technique to translate by applying a word or an expression word for word.
- 13) Modulation, a kind of technique to translate by changing the point of view, focus or cognitive category in relation to the SL, it can be the lexical or structural
- 14) Particularization, this technique is the opposite of the generalization technique. It means this technique allows the translator to use more precise or concrete term.
- 15) Reduction, this technique is the opposite of amplification technique, this technique allows the translator to suppress the source language information in the target language.
- 16) Substitution (linguistic, paralinguistic). To change linguistic elements for paralinguistic elements (intonation, gestures).
- 17) Transposition, this technique is used when the translation changes the grammatical category.
- 18) Variation. To change linguistic or paralinguistic elements (intonation, gestures) that affect aspects of linguistic variation: changes of textual tone, style, social dialect, geographical dialect, etc.

Furthermore, the researcher also concerns to the accuracy of translation, there are several aspects that influence how good the translation work. According to Nababan et al. (2012) accuracy is an important aspect as well as acceptability

and readability. The accuracy is depending on how the translator deliveries the messages contained in the source language can be well conveyed in to target language.

In accuracy, this Idhofah ذَاتِ الْبُرُوجِ is translated by the translators into holding the big stars. The translators look identically choosing accurate meaning in most, but there is still incomplete meaning exists, the word big star is too general to use. In contrast, that verse doesn't not only talk about big stars, but also big stars which have zodiacal forms. In the researcher's opinion, the more suitable meaning is based on Tafseer Ibnu Katsir that attaches Ibnu Abbas's interpretation that word ذَاتِ الْبُرُوجِ refers to the Zodiacal Signs, see Al-Mubarakfuri (2000:98). Based on this consideration, the researcher argues that the translation work of *idhofah* ذَاتِ الْبُرُوجِ into *holding the big stars* is less accurate.

To assess a translation work, especially the accuracy of translation the researcher needs to provide measurement. It is conducted as an evaluation of a translation project. Dealing with Nababan, et al (2012), they created the integrity in translation quality.

Table 1. Integrity in Translation Quality

No	The quality translation aspect	The integrity
1	Accuracy	3
2	Acceptability	2
3	Readability	1

Nababan at al (2012:52)

Dealing with the table of integrity above, the highest score is reached by the accuracy, it has three. This is built on the assuming of that translation is a process of replacing language with the message still truly exists in the same way from the source language into target language. Means the core of translation is accuracy, or accuracy is the basic of translation work.

2. METHOD

The researcher brings his research to examine a translation work on its technique and accuracy. The object of the research is *idhofah* (noun phrase) found in Nobel Quran translation. This Quran translation was done by Hilali and Khan (1984).

The data consist of primary and secondary data. The primary data is *idhofah* (noun phrase) found in chapter 30 of Nobel Quran Translation by Hilali and Khan (1984). The secondary data is taken from raters' assessment that the researcher shares to lecturers who have linguistic background and master both two languages: Arabic and English. The raters' assessment is to help the researcher in examining the accuracy of translation.

3. RESEARCH FINDING AND DISCUSSION

This research identified the data by classifying the data based on single translation technique and couplet translation technique. Dealing with the classified data taken from 89 data found, the researcher found 67 data were translated using single technique and 22 data using couplet technique. Meanwhile, as Molina and Albir proposal of translation technique which has 18 techniques, in this research there are totally 13 techniques found. There are amplification, calque, established equivalent, generalization, literal translation, compensation, description, transposition, particularization, reduction, borrowing, adaptation, and compensation. The comprehensive discussion as follow.

3.1 Technique of translation

3.1.1. Single Technique

This type of technique was the act of translators when they only applied a single technique to translate their work. In this research, the researcher found that this technique were applied dominantly with 67 data found consisting of amplification 22 data or 33%, calque 12 or 18%, established equivalent 10 or 15 %, generalization 7 or 10%, literal translation 4 or 6%, compensation 3 or 4% data, description 3 or 4 %, transposition 3 or 4%, particularization 2 or 4%, reduction 1 or 2%. The example of techniques used can be seen as following below:

No Data : 75/NQ/Al-Quraish/3

Source Language : يَعْبُدُوا رَبَّ هَٰذَا الْبَيْتِ ﴿٣﴾

Target language : So let them worship (Allah) the Lord of this House (the Ka'bah in Makkah).

Based on this datum, the translators identically used amplification technique. It seems from the data that shows an additional information to facilitate the reader in understanding the message easier, and gave more detailed information. Datum 75/NQ/Al-Quraish/3 رَبُّ هَٰذَا الْبَيْتِ is translated the Lord of this House (the Ka'bah in Makkah). In this case, the translator clearly gave additional words (the Ka'bah in Makkah). Meanwhile, in fact in the source language those words were not available

No Data : 86/NQ/ An-Nas /2

Source Language : مَلِكِ النَّاسِ ﴿٢﴾

Target language : "The King of mankind,

In this datum, the translators used calque technique. This technique allows the translators to literally translate a foreign word or phrase; it could be lexical or structural. Datum 86/NQ/ An-Nas /2 showed that the translator literally translated word by word. Word مَلِكِ was translated The King and النَّاسِ was translated Mankind. Both words were only translated literally by consistently adapting to the structural term of target language.

No Data :06/NQ/An-Naziat/40

Source Language : وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَهَيَّ النَّفْسَ عَنِ الْهَوَىٰ ﴿٤٠﴾

Target language : But as for him who feared standing before his Lord, and restrained himself from impure evil desires, and lusts.

Based on the some data above, the researchers found that the translators used established equivalent. It seemed from the way the translator used daily language to translate. Datum 06/NQ/An-Naziat/40 was the example, the translator chose standing before his God to translate مَقَامَ رَبِّهِ. In fact this phrase closely meant the place of his God. In sure, this literal translation was not appropriate with the purpose of the source language. Therefore the translators used equivalent meaning of the phrase مَقَامَ رَبِّهِ. The translators used the technique to make the reader closer to his/her daily language, so the reader would easily understand about the message.

3.1.2. Couplet Technique

This type of technique was the act of translators when they applied a double technique to translate their work. In this research, the researcher found that this technique applied with 21 data found consisting of 21 data that consisted of borrowing + amplification 10 or 47%, transposition + amplification 5 or 23%, transposition + borrowing 2 or 10%, , adaptation + amplification 2 or 10%, compensation + established equivalent 1 or 5 %, particularization 1 or 5 %.

No Data : 18/NQ/ Al-Mutoffifin/7

Source Language: كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينٍ ﴿٧﴾

Target language : Nay! Truly, the Record (writing of the deeds) of the Fujjar (disbelievers, sinners, evil-doers and wicked) is (preserved) in Sijjin.

Based on the table above, the translator identically used two techniques in the same time. The translators integrated borrowing and amplification technique. The translator seems borrowing purely the source language to bring into target language, in the same time the translators added additional information. In the datum 22/NQ/ Al-Mutoffifin /18 the translators seemed using source language الْفُجَّارِ to bring into target language Fujjar. The translators purely borrowed the source language. After bringing the source language into the target language, the translators added additional information that were not found in the source language disbelievers, sinners, evil-doers and wicked.

No Data : 78/NQ/An-Nasr/2

Source Language: وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ﴿٢﴾

Target language : And you see that the people enter Allah's religion (Islam) in crowds, (disbelievers, sinners, evil-doers and wicked) is (preserved) in Sijjin.

In the data above, the translators identically tried to elaborate two techniques in the same time. Based on datum 78/NQ/An-Nasr/2, the translators changed the syntax form of the source language to be adopted in the syntax of target language. In the source language word دِينَ religion existed in the first word,

and the second was الله Allah as the second word. In other hand, when the phrase was translated into target language the word switched the position to follow the grammatical rule of target language. The word الله Allah was placed in the first, and the word دين religion as the second word. In further, after using transposition technique, the translators added more information after word religion with word Islam in the target language. This addition was given to clarify the word religion.

No Data : 14/NQ/ At-Takwiir /25

Source Language : وَمَا هُوَ يَقُولُ شَيْطَانٍ رَّجِيمٍ ﴿٢٥﴾

Target language : And it (the Quran) is not the word of the outcast Shaitan (Satan).

In this case, the translators elaborated transposition technique and borrowing technique. In the datum 14/NQ/ At-Takwiir/25, the transposition technique was used to follow the grammatical rule of target language. It seemed from the way the translators differently placed the meaning of the source language. In the source language word رَّجِيمٍ was in the end of the verse, in other hand this word was put in the middle of the verse ... the word of the outcast Shaitan (Satan). In borrowing technique the translators used naturalistic and pure borrowing. The firstly they used pure borrowing Shaitan, and clarified it with Satan. This was called as borrowing because شَيْطَانٍ literally meant devil.

3.2. The accuracy of translation

In accuracy aspect the researcher found that from 89 data: 98% (87 data) were identically accurate and 2% (2data) were identically less accurate.

3.2.1. Accurate

In this scope, the meaning of the source language, technical term, phrase, clause, sentence or source language were accurately transferred in to target language and no distortion of the source language. The researcher found 87 data or 98% of the data found were translated accurately. Dealing with Nababan et al. (2012) translation work was categorized as accurate when the translators well transferred the message from the source into target language without any distortion in the

meaning. Relating to the data served above, all raters argued that data below had fulfilled requirement as accurate translation.

No Data : 33/NQ/At-Toriq/7

Source Language : ۞ خُذْ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ ۞

Target language : Proceeding from between the back-bone and the ribs

The datum shows that the message of the source language was well transferred into target language and no distortion of meaning. It happened because in translating word بَيْنِ, the translators completely transferred the message by translating into between. The source language (بَيْنِ) and target language (between) had equivalent meaning and no distortion meaning. Then, the word الصُّلْبِ was also well translated into back bone, and no meaning distortion found.

This argument was linear with the translation work of Yusuf Ali (1987:315) that the meaning of بَيْنِ الصُّلْبِ was between the back-bone. Based on the several argument above, researcher concluded that datum 33/NQ/At-Toriq/7 was identically categorized as accurate.

3.2.2. Less Accurate

Dealing with Nababan et al. (2012), less accurate translation happened when most of the meaning, phrase, clause and sentence of source language had been well transferred into target language, but there was distortion meaning existed.

No Data : 71/NQ/At-Takatsur/5

Source Language : ۞ كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ۞

Target language : Again, Nay! You shall come to know!

Data above showed that the translators identically transferred most of the meaning of the source language, but there was distortion meaning was still found. The datum 71/NQ/At-Takatsur/5 indicated that the whole meaning was not transferred yet. It showed from when translating the verse ۞ كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ۞ this verse was translated in to Again, Nay! You shall come to know! In translating the verse, the translators looked incompletely delivering the whole meaning. Phrase

عَلَّمَ الْيَقِينَ was not translated into target language. By removing the meaning in the target language, the translators distorted the whole source language meaning. This finding was supported by the raters, the raters argued that they found meaning distortion, the phrase عَلَّمَ الْيَقِينَ was not translated into target language. Relating to this consideration, the raters give 2 score that meant datum 71/NQ/At-Takatsur/5 was classified as less accurate. Dealing with this argument, Yusuf Ali (1987:322) was also different with the Hilali and Khan (1984), he translated this verse completely. Yusuf Ali (1987) transferred the whole message of the source language of surah At-Takatsur: 5, Nay, were ye to know with certainty of mind, (ye would beware!). The researcher argued that in this context Yusuf Ali's translation work (1987) was more accurate than Hilali and Khan (1984). Yusuf Ali's translation work brought the whole message of the source language without any distortion. He served the target language with the full translation of surah Al-Takatsur: 5. Dealing with several argument above, the researcher considered that datum 71/NQ/At-Takatsur/5 was categorized as less accurate.

4. CONCLUSION

Based on the data 89 found, the translators generally applied two translation techniques in translating data found. The first type was single translation technique and the second one was couplet translation technique. In the single translation technique, the researcher found 67 data consisting of 10 techniques: amplification 22 data or 33%, calque 12 or 18%, established equivalent 10 or 15 %, generalization 7 or 10%, literal translation 4 or 6% , compensation 3 or 4% data, description 3 or 4 %, transposition 3 or 4%, particularization 2 or 4%, reduction 1 or 2%. In other hand, the researcher also found couplet translation technique in translating the Idhofah found. This type of technique was the act of translators when they applied a double technique to translate their work. In this research, the researcher found that this technique applied with 21 data found consisting of Borrowing + Amplification 10 or 47%, Transposition + Amplification 5 or 23%, Transposition + Borrowing 2 or 10%, , Adaptation +

Amplification 2 or 10%, Compensation + Established Equivalent 1 or 5 %, Particularization 1 or 5 %. Meanwhile in accuracy scope the researchers found that In the accuracy aspect the researcher found that from 89 data: 98% (87 data) were identically accurate and 2% (2data) were identically less accurate.

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